/18 cont./

167 461 39. Also flour from a different sack, although tangentially related to what we are dealing with, is the matter of a lack of initiative, lack of ambition, and a lack of appetite for certain temporal well-being, to which they are not accustomed and which consequently they do not miss which should not justly surprise us, since we should never forget that man is a creature of customs. In this sense it is true that the Indian, without realizing it, seems to repeat the adage, which the Holy Books put in the mouth of the fool: "Better is a handful with rest than both hands full with work and vexation of spirit. (Ecclesiastes IV, 6.)

40. For the correct solution of the problem stated, we must keep most in mind that the place where the Indians live ought to be pondered, since not in vain is it said to us that geography is one of the eyes necessary in every treatise on or study of man.

147 a) Obviously in hot climates nobody can carry on the same activity as in cold ones. The wise Creator did not give to the animals of the tropics the same instinct for frugality or storing up that he gave to their congeners in other climates.

251 261 b) Tropical fruits, in general, cannot be stored, but must be consumed at once: thus the more or less remote tendency to gluttony.

251 263 c) The lack of salt similarly does not allow them to store up provisions of the meat of animals for a long time and thus to ration its consumption. Hung game /mosqueadas/ meat or meat cured only with fire does not last indefinitely like salted meat.

221 d) The nonexistence of seasons of strong contrast and well defined does not help man in these lands to precise calculation, thus great abundance and squandering may frequently be followed by great shortage.

433 e) The enormous isolation from centers of commerce, as a final evil, does not allow them to cultivate anything except what they themselves /19/ are going to consume. In general,

103	Benné.	Lorenzo. 99	3
162	Amidán.	José Rangel. 99	4
551	Abarapari.	(Not recorded.)	2
621			
622			Total in Akanán Valley (below Akanamuinta) - 37

KARAO VALLEY:

Itoikupái.	Celestino.	2
Oyu-nopatói.	José Dolores.	3
Puleukepí.	Simoncito.	2
Atabar.	Antonio Montesdeoca.	4
		Total in Karao Valley - 11

OTHERS:

On the Kuaná River, a tributary of the Akanán - Uadekupái.	Venancio Pacheco.	2
On the Kapín, a tributary of the Karao - Kapín.	Daniel.	3
On the trail to Luepa - Araubái.	Faustino Rivas	2
		Total others - 7

Total men in central group - 78

162 The coum of "men" includes boys roughly from early adolescence or
125 shortly before but excludes male infants and small children. This is probably about one-third of the population, the women and the older girls forming
161 another third and small children about a third. The total population of this region is thus about 250. It can be said to be surely not less than 200 or more than 300.[100]

It is quite impossible to judge the number of Indians on the Caroní and its tributaries who could be called Kamarakotos in a broad sense, or who might be tentatively so classified as not differing noticeably and not referable to any other Arekuna tribe. The number can hardly be less than a hundred and may be
● [167] several hundred. There are also a few Kamarakotos who have emigrated outside this region, but their number must be negligible. As an estimate, or really
[119] a guess, the whole tribe may number over 300 but less than 500. For comparison, Father Baltasar de Matallana's accurate census of the Gran Sabana (1957)
[101] gives 820 Taurepánes and 264 Arekunas of the northern Gran Sabana.[101]

99-101 [see footnotes on pp. 318-19, category 116 - Analyst]

P
Y
648
439
P
[131]
Y
241
194
Y
114
192
194
Y
114
Y
[648]
[177]
Y
[197]
Y
167
648
Y
[131]
P
131
● [167]
P
177
797
161

/183 cont./

At the other end of the island of Maraca the territory of the Taurepan (Pemón) begins, and it is interesting to note that about the year 1911 the Casapare, under the command of one captain Kuranaí, had established peaceful contacts with the neighboring Caribe for the purpose of acquiring by barter European utensils, which they valued very highly. The custom of cultivating small plantings, which were noted by Schomburgk, Koch-Grünberg, and Gheerbrandt (1955, p. 345), must also be of Caribe origin.

Koch-Grünberg (1928, pp. 302-308) was able to publish the first vocabulary of a Yanoama language, and, as the same author points out, some words of Caribe origin can be distinguished in this idiom of the Uraricapará River, /184/ but almost all of them refer to utensils and cultivated plants of Caribe or European origin.

The other group (Waica?) was visited by Koch-Grünberg four weeks after his first encounter with Yanoama people, with whom he lived in a rancheria on the Motomotó across from the Sierra Marutani. This group had relations with the Makú of the Auarí River, from whom they adopted certain cultural elements, such as agriculture. We do not have a vocabulary from this group, but, according to information given to Koch-Grünberg by his native companions, they speak the same Yanoama idiom with slight dialectal differences.

The expansion of the Casapare toward the north is of recent date, since their sworn enemies, the inhabitants of the Paragua, as well as the Pemón to the northeast, ceased their reprisals and allowed the unhindered advance of the Yanoama nomads. It seems that at the same time the Sanemá of the southwest and the Casapare began to invade the zone. At the present time, the Yanoama dominate as far as the Marí River, a left tributary of the Paragua (5° 10'). The Pemón to the east of the Paragua have vacated the space between this river and the Caroní. Their nuclei are to be found on the Gran Sabana, in the southeastern part of Venezuela. Under the joint influence of civilization and the mission they have lost their characteristics as Caribe